1734.

(6.)

THE

New Art of Courtſhip;

OR, THE

LOVERS PACQUET.

Rules to Young Perſons of either Sex, for their Behaviour whilſt Single, and for adjuſting the Marriage Rights; or, on any difference to be Un-married, highly neceſſary to be read by all Young People.

CONTAINING,

I. The new Art of Courtſhip.
II. The Virgin,s Litany; or, The Maid,s Deſire.
III. The Batchelor's Prayer for a Wife.
IV. Directions to be obſerved by a Married Couple, concerning due Benevolence.
V. Advice to Lovers.
VI. An infallible Method to unmarry thoſe whoſe Tempers don't Suit each other, and who are unhappily Yoaked in Matrimony, beſides many other uſeful particulars.

Writen by D——n S——t.

A Gen'ral Doom, on all Mankind is paſt,
And all are Fools and Lovers, Firſt or Laſt.

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The New Art of Courtſhip;

OR, THE

LOVERS PACQUET, &c.

FAIL not to carry a piece of *Crape* in your pocket to wipe the duſt from your ſhoes before you approach her, and to have your *Comb* ready to adjuſt your Peruke.

If you ſit, place yourſelf oppoſite to the glaſs, be very diligent in giving the genteel turn to the curls of your *Toupee*, and ſeem not to take much notice of your miſtreſs.

Admire your own dreſs, praiſe your own perſon and parts; for, to tell her that ſhe is pretty, is to make her proud, and ſo ſtand off the longer.

If you do not ſit, and truly motion is more natural for a lover, if it be graceful you muſt be continually upon the *trip*, often viſiting the glaſs, *asking this cut of your ſleeve, the button of your coat, this ſtocking, that cravat, and which ſhe thinks becomes you beſt?* This will occaſion her to praiſe your ſhape, your leg face, or ſome, or all the parts about you; then ſtrike in, and tell her *they are all at her ſervice*; that you are wonderfully,

fully ſmitten with her, and ſo the ſuit is over.— We wiſh you good ſucceſs, of which you can't fail, if you follow theſe Inſtructions.

The Virgin,s LITANY.

FROM a prophane libertine, from one affectedly pious, from a profuſe almoner, from an uncharitable wretch, from a wavering religioſo, and an injudicious zealot. *Deliver me!*

From one of a ſtarcht gravity, or of ridiculous levity, from an ambititious ſtateſman, from a reſtleſs projector, from one that loves any thing beſides me, but what is very juſt and honourable. *Deliver me.*

From an extacy'd Poet, from a modern wit, from a baſe coward, and a raſh Fool, from a pad and a pauper, from a blundering ſtateſman, and from one who is guilty of reculation. *Deliver me.*

From one who raiſes his own fortune out of the ruin of his fellow ſubjects, from one who cramps trade and traffick, who regards not men of merit, but advances his own relations, tho' of little or no worth. *Deliver me.*

The Form of a Batchelor's PRAYER.

PRAY for one, whoſe virtues and piety hath meaſured the chains of providence, and make a true eſtimate of all Occurences— who is a ſtranger to diſguiſe, witty without abuſes, modeſt without weakneſs, jealous of nothing but the decreaſe of her kindneſs to you, generous, but not profuſe, one who has

good features and proportion of body, one who believes her, perſon ſhould be a figure, and her portion a cypher, which added to her advances the ſum, but alone ſignifies nothing; rather the heir of her own deſerts, than barely the off-ſpring of virtuous parents.—one, who without tryal of her virtue, can out of a principle of generoſity, be juſt to your bed. A good houſewife, who can appear as great in the world with one hundred pounds a year, as her neighbours with two——whoſe wit, virtue, and modeſty can rather be imitated than equale'd.

Beauty enough to raiſe a frozen love,
Yet not ſo great as ſhou'd our wonder move:
Fear without ſcorn, and witty without Pride;
(A bliſs too often to that ſex deny'd:)
Chaſte as Diana, *when her rape's deſign'd,*
And where ſhe loves, as billing Turtles kind.
Modeſt, but not reſerv'd; tho' free, not vain;
Her garb becoming, neither gay nor plain;
Quiet, tho' bold; religious, not preciſe;
With more devotion in her heart than eyes:
And when ſhe does her kind affection *place,*
Make love, not money, umpire in the caſe.

An infallible Method to unmarry thoſe who are unhappily Yoked.

The Preiſt ſhall require the man,s anſwer to the following queſtions.

N. *Do'ſt thou freely conſent that this woman ſhall be no longer thy wife? That the marriage-covenant ſhall be diſſolved, and that ſhe ſhall live no longer with thee in all thoſe freedoms, that are only lawful in the ſtate of matrimony? Wilt thou remove from her all conjugal affection, forſake her, and keep from her, ſo long as ye both ſhall live?* The man muſt anſwer, *I will.* In

In the next place the Prieſt ſhall ask the Woman.

N. *Doſt thou freely conſent that this man ſhall be no longer thy wedded husband, that the marriage-contract ſhall be diſſolv'd, and that he ſhall live no longer with thee in all thoſe freedoms that are only lawful in the ſtate of matrimony?, Wilt thou remove from him all conjugal affection, forſake him, and keep from him ſo long as ye both ſhall live?* The woman muſt anſwer, *I will.*

The man ſhall then repeat after the Prieſt the

FORM following,

I N. *divorce thee* N. *from being my wedded wife, and do hereby declare that I will neither have nor hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſs, or in health, neither in love, nor to cheriſh, till the day of death, according to act of Parliament, in the ſixth year of the reign of,* &c. 1733. *and thereto I plightthee my troth.*

Then ſhall the woman repeat after the Prieſt.

I N, *divorce thee* N. *from being my wedded husband, and do hereby declare, that I will neither have nor hold from this day forward, for better, for worſe for richer, for poorer, in ſickneſs in health, neither to love, or to cheriſh, till the day of thy death, according to act of Parliament, in the ſixth year of the reign of,* &c. 1733. *and thereto Iplight thee my troth*

The man ſhall then put a broken Ring upon the fourth finger of the woman's left-hand, and ſay after the Prieſt;

With this broken ring I thee divorce, with my body I will worſhip thee no more, nor ſhalt thou have any ſhare in my worldly goods; according to the act made in the ſixth year of the reign of, &c. 1733.

Husband.

Husband. Take this ring, the marry'd yoke,
Take your plighted faith again;
I take mine, and hug the ſtroke,
That divides me from my Pain.
Wife. Hail that uncontrolling hour,
That dear minute when I found
No confines to my native Power,
But what a virgin's honour bound.
Both. Let's both be pleas'd, I readily agree,
To recompence the joys of liberty.

Directions to be Obſerved by a new Married Couple.

That the young and unexperienced Couple might not tranſgreſs in this *nice Point*, we'll recommended them to the Directions of *the learned Italian*, who ſays that becauſe the Union of Man and Wife was chiefly ordained, and ought to be eſteem'd for the ſake of Children, they muſt uſe conjugal Embraces principally with the Hope of begetting Children. We ſufficiently underſtand and perceive what manner of Nature there is in moſt Beaſts, which for this Reaſon hath appointed them certain Laws of Congreſs, that the mortal Kinds of living Creatures might be rendered Immortal by a perpetual Succeſſion; in which they may be Examples to us (to whom a more free and noble Deſire is given) that we ſhou'd not mutually Embrace for the ſake of Pleaſure. Even brutes never Copulate when great with Young, but always for the ſake of Generation they exhibit their veneral Appetites; but if Woman ſhall paſs theſe Limits, even at leaſt let 'em govern themſelves ſo, that they may be accounted Modeſt. They ſhould in ſuch a manner ſo evidence their Nuptial Honour and Modeſty, that in their *Congreſs* Decency

cy may accompany their Embraces; leſt by too much Ardor and Immodeſty they be both defective in their Honour, and alſo leſs acceptable to their Husbands.

Ladies, you ought to take Care leſt you make that Ordinance, which is the Remedy of impure Affections, the Nurſe and Exciter of them: *A Man may be Wicked, Drunkard with his own Wine*, and a wreched *Beaſt in his Marriage Bed*: The Pleaſures of Marriage ſhould be Serious, Circumſpect, and mix'd with Severity; and an intemperate Perſon in Wedlock, differs little from an Adulterer.

Due Benevolence is a Matter of a very nice Speculation, and the Rule may be ſtrain'd a great deal too high for the Practice; we ſhall therefore wave this for the preſent, and proceed to two neceſſary queries, which the young couple may be too modeſt to propoſe.

I. *Which are the fitteſt ſeaſons for enjoyment, and how frequently do they make returns?*

II. *How far may our imagination and deſires be unbridled upon ſuch occaſions?*

No univerſal rule can be laid down as to the former; for ſome conſtitutions may be able to require and perform a great deal more than others. We hope to divert our readers with the following epigram.

Chloe, in *Love*'s affairs grown nice,
Gravely ask'd *B——l——d* his advice;
What hour moſt *Phyſically* wholeſome,
To *Cupid*'s wound t' apply the Balſam?
Says *B——l——d*, peeping for his fee,
Madam, if you'll be rul'd by me.

But for *Delight*, the hour of reſt,
She, ſmiling, ſaid, I think you're right,
I'll uſe it then both morn and night,
Once for my health, once for delight.

ADVICE to LOVERS.

DAMON if thou wilt believe me,
'Tis not ſighing round the Plain,
Songs and Sonnets can't relieve thee,
Faint Attempts in Love are vain.
Urge but Home the fair Occaſion,
And be Maſter of the Field;
To a powerful kind Invaſion,
'Tis a Madneſs not to yield.
Love gives out a large Commiſſion,
Still indulgent to the *Brave*;
But one Sin of large Omiſſion,
Never Woman yet forgave.
Though ſhe ſwears ſhe'll ne'er permit you,
Cries you're rude and much to blame;
Or with Tears implores your Pity,
Be not merciful for ſhame.
When the fierce Aſſault is over,
Chloris ſoon enough may find;
This her cruel furious Lover
Much more gentle, not ſo kind.

FINIS.